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Testament, beginning in the Song of Moses, is found to be summed up in the harmonious action of two forces—the principle of judgment, condemning the wicked to Sheol; “the principle of redemption, providing forgiveness and salvation for all men, securing to all at least a ransom from the power of death.” God’s fire is his “judgment” and its feature is destruction, not extinction. From these principles the author builds up a view of universal restoration or future probation, which he believes to be in harmony with the teaching of the New Testament. All men are raised, the faithful, to eternal life, the wicked to further trial. The hell for those who sin in this life lies between death and the last judgment. The second death is for those who fail in their second trial.

The main point of criticism with this theory seems to be that it is founded on that part of the Scripture whose intimations about the future life are most fragmentary and obscure. The Old Testament teaching gathers itself chiefly if not entirely about this present life. Even the doctrine of immortality is only dimly discerned. The universal church has judged more wisely than Mr. Baker, in laying the emphasis upon the teaching of the New Testament concerning the doctrines of the future life and its concerns, and then finding in the Old Testament no disagreement but rather harmony so far as any intimations of these things are there given. The trouble with orthodox theologians has been that they have tried to find too much in the earlier Scriptures about the details of the life to come and have wrested texts to fit their theories. The trouble with our author is that he has failed to find in the later Scriptures of the New Testament the fullness and clearness of teaching on these points which are manifest—too sadly manifest, concerning the future of those who “believe not” the Gospel.

BUDDHISM.*

It is our purpose to call attention to this work and to indicate its contents rather than to make any criticisms upon it. This is not to say that it contains nothing to criticise. No doubt those who know Buddhism from within would be able to point out some defects and errors in this exposition of its character and teaching. Christians might reasonably ask that a book which purposed to analyze and expound their faith be written by one who was in sympathy with the Gospel, as Sir Monier-Williams is not with Buddhism. Yet he is candid and fair; “more sensitively anxious,” as he himself says, from this very danger of prejudice; desiring to give a view of this religious belief which exhibits it as it really is in its history and tendencies. His qualifications for the task are by no means unworthy. He tells us in his preface of six points which may invest his researches with a distinctive character of their own. The chief of these are as follows: a larger body of literature consulted than has been previously available; a popular exposition, presenting in one volume a comprehensive survey of the entire range of Buddhism, a task hitherto unattempted; a life-long preparatory study of Brahmanism and its language, Sanskrit, with personal investigation of Buddhism in the place of its origin, from three times traveling through the sacred land; an

* **BUDDHISM IN ITS CONNEXION WITH BRAHMANISM AND HINDUISM AND IN ITS CONTRAST WITH CHRISTIANITY.** By Sir Monier Monier-Williams, K. C. I. E. New York: *Macmillan and Co.*, 1899. Price, \$5.25.

exposition from the Christian stand-point, with an earnest desire to give these religions credit for all the good they contain. The book is crammed with facts, and is therefore rather dry reading. The life of Buddha, the law of Buddhism, its order of monks, philosophical doctrines, morality and chief aim, nirvana, its history in its theistic, polytheistic, mystical, hierarchical and ceremonial phases, its festivals and prayers, sacred places, sacred objects, temples, and idols,—these are some of the subjects that are taken up. The concluding lecture contrasts Buddhism with Christianity. The doctrines are compared—Christ's call of men to become perfect through suffering, with Buddha's call to get rid of suffering by suppression of desires and extinction of personal existence; the former teaching to honor the body, the latter, to despise it; the former seeking to store up merit, like capital at a bank; the latter, offering a free gift of pardon and the hope of eternal life through divine grace. While the precepts of Buddhism are lofty, they have not the power to stir the heart and move the life, which is manifested in the teaching of Jesus Christ. As for Buddha and Christ, the latter declares himself God-sent; the former, self-sent. The latter bade men follow Him, the former threw them back upon themselves. The one dies and lives again—the other dies and desires for his followers a similar fate. "What shall I do to inherit eternal life?—says the Christian. What shall I do to inherit eternal extinction of life?—says the Buddhist." The conclusion of the whole matter is this: "It seems a mere absurdity to have to ask in concluding these lectures:—Whom shall we choose as our Guide, our Hope, our Salvation? 'the Light of Asia,' or 'the Light of the World'? the Buddha or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in our last hour?—the book that tells us of the dead, the extinct, the death-giving Buddha? or the book that reveals to us the living, the eternal, the life-giving Christ?"

An important postscript calls attention to a wide-spread error concerning the probable number of adherents to Buddhism. Instead of numbering about 500 millions and being the most numerous of any religious body, there are not more than 100 millions of real Buddhists, as over against 430 to 450 million Christians, while the "present condition of Buddhism is one of rapidly increasing disintegration and decline." It is probably fourth in the numerical scale of religions, coming after Confucianism, Brahmanism and Hinduism, as they follow Christianity.

ELLIOTT'S OLD TESTAMENT PROPHECY.*

To Dr. Elliott, the author of this new work on prophecy, biblical students are indebted for much upon the same subject in the volume of Lange's Commentary on the Minor Prophets. As is indicated by the title-page, the material of the book falls into four parts: (1) prophecy in general; (2) the connection of Old Testament prophecy with Old Testament history; (3) Messianic prophecy; (4) the New Testament fulfillment.

* OLD TESTAMENT PROPHECY: Its nature, organic connection with Old Testament History, Messianic Prophecy, and New Testament Fulfillment. By Charles Elliott, D. D., Professor of Hebrew in Lafayette College, Easton, Pa. 8vo, pp. 314. New York: A. C. Armstrong & Co. Price \$3.00.